M Te Ta K 197, M Te Ta K 113, M Te Ta K 162 ●

Marathi AW12
●Telugu AW17
Tamil AW16
Kanada AW10

[For distribution of languages, see map, p. 645, category 116, in 6: Spate, AWI India.]

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

Introduction

I

INDIA is predominantly an agricultural and rural country. An overwhelming majority of her people live in the countryside. In undivided India it was estimated that there were over 700,000 villages within the country. Since partition this number has diminished, but the rural-urban ratio in the population still remains more or less the same. According to various estimates, 70% to 80% of India's population live in villages.

From time immemorial the village has been a basic and important unit in the organization of Indian social polity. It finds prominent mention in the classical texts of the land. For example, according to the *Rig-Veda* (generally dated in the latter half of the 2nd millennium B.C.) society developed in a series of ascending formations, starting from the family (*griha* or *kula*) and gradually extending to the village (*grama*), the clan (*vis*), the people (*jana*) and the country (*rashtra*). The term *grama*, still largely used in India for village, denoted an aggregate of several families sharing the same habitation. Besides mentioning that the village was headed by the *gramini*, chief of the village, the *Rig-Veda* does not give us any details regarding its internal structure or organization or its external affiliations. In post-vedic literature, particularly the epics, we have somewhat more detailed glimpses of the then existing settlements. The *Mahabharata* (*c.* 2nd century B.C.–2nd century A.D.) mentions several types of habitations and settlements, such as cattle farm (*ghosh* or *vraja*), small barbarian hamlets (*palli*), forts to protect surrounding settlements (*durga*), villages developing around the forts (*grama*), town (*kharvata* or *pattan*) and city (*nagara*). Through the *Mahabharata* we get an

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THE SETTING

2. THE PEOPLE

According to the census of 1951, the total population of Shamirpet, which included the two neighbouring hamlets of Babuguda and Upparpalli, was 2,494, with a total of 508 houses. The following table shows the distribution of the population according to religion:

1. Hindus.	A. Clean castes	1,434
	B. Untouchables or Scheduled castes .	680
2. Muslims		340

The predominant language in Shamirpet is Telugu, the main language of Telangana and Andhra-desa. It is known as 'the Italian of the East' and is praised for its sonorous and lyrical qualities and possesses a vast literature, both classical and modern. However, the dialect of Telugu, which is spoken in Shamirpet, and generally in the countryside, is criticized by the more sophisticated Andhras for its harshness and rustic accent. In the census of 1951, 2,008 persons in this village were recorded as speaking Telugu, while 340 persons were recorded as speaking Urdu, which was until 1948 the official language of Hyderabad administration. These figures are, however, misleading, and make reference only to the mother-tongue. In practice most men in the village are bi-lingual; those whose mother-tongue is Telugu have at least a smattering of Urdu, and of the 340 Urdu speakers at least half possess a working knowledge of Telugu. As a generalization it may be stated that knowledge of the mother-tongue alone is confined only to women, although several women among both the Hindus and the Muslims are also bi-lingual.

Thus the two major divisions in the population of the village may be distinguished on the grounds of religion and language. Culturally also the Hindus and Muslims stand in marked contrast to each other.

The Hindus of Shamirpet can be classed under three broad divisions:

1. Cultivators.
2. Occupational castes, with traditional crafts and professions regarded as clean and respectable.
3. Depressed classes, subsisting by humble and lowly callings.

In the first group we can place the following castes: the Reddi, the Muttarasi, and their subdivisions. These groups are often

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Telugu AWI7

CHITTOOR DISTRICT.

THETTUPALLI.

[*By E. Krishnamurthi, Christian College, Madras.*]

361 153 *Preliminary.*—Thettupalli, belonging to the Punganûr Zamindari in the Chittoor district, is situated in a valley, surrounded by some rocky, and some gently sloping hills on three sides within a radius of 1½ miles, and on the north by hills more distant. The hills are not cultivated. Some have grass, some scrub jungle, some thick forest, about ten miles away there is dense jungle with tigers. It is on the same level as the Mysore plateau, about 2,000 feet above sea-level.

162 The total population of the caste village is 149—men 43, women 43, children 63 (36 males, 27 females).

[564] Castes 11.—Brahman, Komati (Vaisya), Kapu (cultivators), Balija (cultivators), Dhoby, Karamala (Blacksmith), Boya (cultivating low caste), Yekili (low caste Muhammadan), Kummara (Potter), Muhammadan, Dommara. The Dommaras are travelling pedlars who also cultivate and manufacture country carts.

Caste.		Brahman.	Komati.	Kapu.	Balija.	Dhoby.	Karamala.	Boya.	Yekili.	Kummara.	Mohammadan.	Dommara.
Number of families		2	2	4	4	2	1	8	1	1	2	2
Individuals ...	Males.	1	2	6	4	4	1	13	1	2	3	4
	Females	2	1	4	7	4	3	11	2	2	2	4
	Children under 12.	3	5	8	6	9	1	12	4	3	7	4
	Total ...	6	8	18	17	17	5	36	7	7	12	12
Children living under 12 ...		3	5	8	6	9	1	12	4	3	7	4
Dead		...	...	2	6*	4	...	8	2	...	4	3

* All the six belong to one family. Seven were born, of whom 6 died and the remaining one is a baby 3 months old.

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Castes.	Brahman.		Komati.		Kapu.		Balija.		Dhoby.		Karamala.		Boyas.		Yekili.		Kummara.		Muhammadan.		Dommara.		Total.		Grand total.
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	
Under 1 ...	...	...	...	...	...	...	...	...	2	...	...	...	..	1	...	..	...	...	...	1	1	...	2	3	5
1—5 ...	2	...	2	...	1	1	1	2	2	1	...	1	3	2	...	...	..	1	...	1	...	1	11	10	21
5-10 ...	...	...	1	...	3	...	...	...	3	1	..	...	...	2	..	...	...	1	1	...	...	1	8	5	13
10-15 ...	...	...	...	1	3	...	1	...	...	1	...	1	1	1	1	...	..	1	..	..	..	..	6	5	11
15-20 ...	...	...	...	1	2	..	..	1	...	1	...	...	..	3	..	...	...	...	1	1	..	..	3	7	10
20-25 ...	..	...	...	...	...	...	...	1	1	1	...	1	3	4	...	...	1	...	2	..	..	1	7	8	15
25-30 ...	...	1	..	...	1	...	...	1	...	...	1	...	..	...	...	...	...	1	1	..	..	1	3	4	7
30-35 ...	...	...	..	1	..	2	1	...	1	1	2	...	3	1	2	...	...	1	...	2	..	..	12	5	17
35-40 ...	...	...	...	...	...	...	1	..	...	...	...	...	1	...	...	...	...	...	1	...	1	...	4	...	4
40-45 ...	...	...	...	...	2	1	...	...	...	1	...	...	..	1	1	1	...	..	..	1	...	...	3	5	8
45-50 ...	1	...	...	...	1	1	...	1	...	...	...	...	2	3	1	...	1	...	..	..	...	...	7	4	11
50-55 ...	..	...	1	...	1	...	1	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	4	3	7
55-60 ...	...	1	1	...	...	...	1	1	...	...	...	...	1	...	...	1	...	1	1	...	...	2	4	6	10
60-65 ...	...	...	..	..	...	...	..	1	1	1	..	..	2	...	1	...	...	...	1	...	..	1	5	3	8
65-70 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	1
70-75 ...	...	...	...	...	...	...	..	...	...	...	...	...	1	...	..	..	...	...	...	...	...	...	1	...	1

M. = Male. F. = Female.

The population of the paracheri is—men 13, women 12, children 19; 44 in all in 30 homesteads.

	Family No. I.	Family No. II.	Family No. III.	Family No. IV.	Family No. V.	Family No. VI.	Family No. VII.	Family No. VIII.
	1	1	Age	1	1	1	Age	1
Men ...	(age 60)	(age 45)	2 {20, 16}	(age 60)	(age 35)	(age 50)	5 {55, 30, 27, 25, 20}	(age 56).
	1	1		1	1		1	
Women ...	(age 36)	(age 30)	3 {50, 16, 13}	(age 50)	(age 20)	2 {35, 35}	(age 12)	2 {40, 35}
Children ..	6	2	...	2	...	3	...	6
Number dead.	...	3	...	...	1	...	...	...

311 *Land.*—There is jungle all round the village, where the cattle belonging to the village are allowed to graze on paying grazing fees to the zamindar.

312 There are five tanks. Out of these only two are of some size. The rest are small tanks. Even in the big tanks the water stored is sufficient for only one crop.

There are about 20 wells. Water is lifted up in most of them by means of the picottah. Four of the wells have been dug out of hard rock.

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MYSORE.

GOWNIPALLE.

[*By E. Krishnamurti, Christian College, Madras.*]

361 *Preliminary.*—Gownipalle, Srinivaspur taluk, Kolar district, Mysore, is situated in a low marshy district.

133 It has no forests or even jungle—only thick under-growth. No big rivers—only a stream about a furlong from the outskirts of the village. No hills near by. But about nine miles off there is a very big hill clothed with forest and abounding in good game.

462 *Population.*—Total population of caste village 417—men 119, women 133, boys 77, girls 88; homesteads 116.

[564] *Castes.*—Brahman, Komati (traders), Dhobis, Kammala (blacksmith), Bōya and Yekili (agricultural labourers), Kummara (potters), Muhammadan, Barber, Besta (labourers), Edigi-Gandla (oil-mongers), Sāthāni (non-Brahman temple servants).

Number of families and individuals in each caste—

Caste.	Brahmans.	Komati.	Dhobi.	Bōya.	Yekili.	Kummara.	Barbers.	Besta.	Kammara.	Edigi-Gandla.	Sāthāni.	Muhammadans.
Number of families.	11	...	...	14	1	1	5	6	1	1	2	30
Males ...	16	6	6	10	...	1	6	6	1	1	2	44
Females ...	24	10	6	13	1	2	7	6	1	3	...	45
Children. Boys ...	13	6	2	9	...	3	3	8	1	3	1	23
Children. Girls ...	15	7	4	8	...	1	4	7	2	2	3	25
Total ...	68	29	18	40	1	7	22	27	5	9	6	137

Paracheri—Population.—Total 126—men 41, women 40, boys 20, girls 25. Number of families 31.

Statistics of births and deaths—

Year.	Population.				Total.	Births.	Deaths.				Total.
	Men.	Women.	Boys.	Girls.			Adult males.	Adult females.	Children. Males.	Children. Females.	
1912	212	210	125	122	669	22	2	5	4	...	11
1913	192	201	111	120	624	24	25	13	6	6	50
1914	180	193	107	106	586	14	10	6	3	3	22
1915	160	174	97	113	544	26	2	2	4	1	9

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165 The figures for deaths are in general accurate, according to information collected in the village, with the exception of the deaths in the cholera epidemic of 1911 and the small-pox epidemic of 1915. In the latter, according to non-official information between 80 and 85 children died, and 160 persons in all. The record of births appears to be very defective.

• 162 By the 1911 census there were 396 homesteads; there are now 430 to 440, there being many recent extensions of the inhabited village into the fields on the north and south.

An approximate statement of the population according to caste is as follows:—

	Adults.	Children.
Brahmans	25	13
Vaisyas	55	40
Sudras, Kammas	225	220
„ Kapus	275	240
Carpenters and silversmiths	33	24
Weavers	26	22
Barbers	10	4
Washermen	100	150
Toddy-tappers	283	305
Shepherds	52	33
Potters	4	2
Muhammadans	5	1
Oil-mongers	11	5

Land.

311

	Acres.
Wet land	Nil.
Dry land, cultivated	1,545·27
Land watered by wells	7·40
Common waste	145·36
Pasture other than common waste	415·82

Most of the land is cultivated by the pattadar, but 226 acres are sublet to tenants. There are about 350 agricultural workers who neither own nor rent land.

241 The following are the principal crops:—

	Acres.
Paddy	166·39
Cholam	468·88
Kambu	73·68
Gingelly	194·74
Horsegram	151·34
Ragi	...
Chodi	1·90
Korra	6·10
Chillis	0·67
Jute	1·80
Tobacco	1·34

651 Lands assessed for revenue at the following rates:—

	Per acre. Rs.	A.	P.
Best black clay	1	12	0
Best black loam	1	10	0
Best red loam	1	10	0
Best red sand	0	10	0

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Ta 691 consent. The case was decided in the High Court in favour of the plaintiff. A similar dispute is in progress now.

Ta 556 About half of the Brahmans are well-to-do. Most of them have no children. They adopt children. The wealth of the father and of the adoptive father goes to the son. Thus the properties of two persons go to one. Being well-to-do, they do not engage in work; but spent their time in idleness and gossip. Some engage in money-lending at usurious interest.

POTHAVARAM, RAZOLE TALUK, GODAVARI DISTRICT.

[*By B. Lakshminarayana Sastri, Christian College, Madras.*]

Te • 162 *Population.*—Brahmans, 8 families, 53 individuals; Sudras, 191 families, 948 individuals; Muhammadans, 5 families, 28 individuals. Birth-rate 44 per thousand; death-rate 35 per thousand.

Te 423 "The Brahmans used to monopolize the land till recently and cultivate it through non-Brahman (Pariah) servants. But being far away from their land their property was not safe with the uneducated Pariahs. A sect of non-Brahmans called Kapus are now buying lands through their economy and industry and low standard of life. The Brahman having to maintain a high standard is slowly incurring debts. There is a chance of the non-Brahman Kapu sect in the village gaining the lands if they maintain their low standard of life and economical and industrious habits. While the non-Brahman always remains in the field or garden the Te [793] Brahman stays for a major part of the day in the main village as he has to perform his daily religious ceremonies and social functions. The Brahman cannot live in such an isolation as the non-Brahmans. He cannot do hand labour and his supervision is inefficient.

Te 454 "People buy land as a secure form of investment. The educated classes after saving money buy lands with it though they never cultivate it. It is the only form of secure investment with which they are familiar being ignorant of other safe investments. Moreover, land investment pays a man better and gives him some Te status among his neighbours. The emigration from this village is 167 slow. Some are leaving for neighbouring towns for their sons' 871 education while a few are emigrating to Burma for labour. The former rarely return except during vacations while the latter return after four or five years. This emigration once started catches fire, education is simply being undergone for appointments, there being a sort of respect and awe attached to this sort of life. Every average villager now eagerly wants to educate his son in spite of heavy debts and great inconveniences. Economically it is a loss though intellectually it may be a gain. Socially it is removing some of the superstitions of the villagers. The mixing with the educated villagers is removing many deep-rooted superstitions. The emigration to Burma of coolies is to a small extent an economic gain; but at the expense of family life and social intercourse. The husband has to part from his wife and friends for a very long time. He does not even become intellectually advanced and his earnings are spent on drink."